

AMERICAN REVIEW OF EASTERN ORTHODOXY

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Russian delegation leaving Assembly Hall - New Delhi, India

Cover Story

RUSSIAN ORTHODOX CHURCH ADMITTED TO WCC. The World Council of Churches Third Assembly, meeting in New Delhi, India, formally admitted twenty-three new church groups (four Orthodox, one Anglican, and 18 Protestant) into full membership. Heading the list, from the standpoint of numerical strength, was the Orthodox Church of Russia, whose membership is set at fifty million in 73 bishoprics and 20,000 parishes in the Soviet Union - served there by 30,000 clergy, 40 monasteries, eight theological schools and six seminaries. The addition of these 23 Churches brought to 198 the number of bodies affiliated with the WCC; a total, combined membership of some 300,000,000 adherents are now connected with the WCC - the membership is from a total of some 60 countries of the world. (Of the voting membership, only three negatives votes were recorded, along with four abstentions, on the admission of the Russian Church. -ED.)

Other Orthodox Churches admitted were those of Rumania (13,000,000), Bulgaria (6,000,000), and Poland (400,000). Immediately following admission, the 16-man Russian delegation took seats in the Assembly, where Archbishop Nikodim read a message from Patriarch Alexei.

(Continued on page 23)

AREO

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AROUND THE WORLD WITH THE CHURCH

FOREIGN

SIKH LEADER MUST PERFORM 'PENANCE' FOR BREAKING FAST AFTER 48 DAYS. Seventy-year old Tara Singh, leader of the Sikh religious sect, was ordered by a court of five priests in New Delhi, India, to perform penances for having broken, after 48 days, his 'pledge to fast until death'.

The Sikh master began the fast on August 15th in support of Sikh demands for a separate Punjabi-speaking state. He abandoned it on Oct. 1, when the government promised to inquire into allegations of anti-Sikh discrimination. The ecclesiastical court, however, said the promise of the government did not justify ending the fast, once it had been pledged.

The penances imposed on Tara Singh included a non-stop reading of the Sikh's holy books, which requires two days; cleaning of the shoes of the congregation; and washing dishes in the communal kitchen. Similar penances were also imposed on nine other followers, who had taken 'no-compromise' fast.

* * * * *

RIOTING BUDDHIST MONKS FIRE MOSLEM MOSQUES NEAR RANGOON. Seventy Buddhist monks were arrested by Rangoon police following rioting and the firing of two Moslem mosques; they had been protesting, in this fashion, the erection of a new Moslem structure. Four persons were killed and 20 injured in the riot.

Some 1,500 Buddhist monks led the demonstration in Okkalapa, a Rangoon suburb where the Moslem building was being erected. The two buildings destroyed were both in Okkalapa.

Buddhist monks, following the establishment of Buddhism as the State religion, have condemned the U Nu government for passing an amendment to the legislation that guarantees religious freedom to Christians and other religious minorities. The monks oppose advancement of any religion, other than their own.

● Apparently the 'virtues' of religion are always 'overlooked' by most all dominating religious forces, once they have gained 'the upper-hand'. This is true the world-over. - ED.

* * * * *

BRAZILIAN CATHOLIC MOBS LOOT AND BURN PROTESTANT CHURCH. The city of Guaratingueta, Sao Paulo, Brazil, was the scene last month of a violent riot by some 500 Roman Catholic faithful, who wrecked, looted, and burned a local Evangelical Pentecostal Church.

The crowd destroyed all the furniture, books, musical instruments, and other equipment and then set fire to the building itself. Three adjacent buildings were burned down before a fire brigade from nearby Taubate could arrive to stem the blaze. As the police were unable to quell the zeal of the crazed mob of 'Christians', state militiamen from as far away as the capital had to be brought in.

Evangelical pastor, Joao de Deus Soares, was held in police protective custody, else he would have been dismembered by the crowd. It was later announced that he was being transferred to Sao Paulo City to avoid any future pretext for mob violence.

The authorities said that a sermon of the pastor, via Radio, had stirred up the trouble; in the sermon, the Evangelical had apparently cast some aspersions on 'devotion to the Virgin'.

- Commenting on Protestant missions in predominantly Catholic countries, Amleto Cardinal Cicognani, Vatican Secretary of State, said such missionaries 'can expect oppression in some instances.....suppose you go into an all-Catholic city. Suppose one Protestant comes and disturbs this traditional atmosphere. Religion is the right of any man. But man sometimes abuses this right toward others....but, it is not in our soul to fight those who think differently from us, and those who would promote truth'. The Cardinal did not answer the question: 'Why did the Inquisition take the stand it took, then?'

* * * * *

PROTESTANTS REPORT 'EIGHT-FOLD' GROWTH IN LATIN AMERICA SINCE 1937. The Evangelical Foreign Missions Ass'n., stated, in Washington D.C., last month that there had been an eight-fold growth in the number of baptized Protestants in Latin America since 1937.

The mission body said that the most complete survey of membership showed a total of some 3,441,445 baptized Protestants in South and Central America. This compares with 422,395 in 1937. The over-all Protestant 'community' in all Latin America was placed at 8,470,000 - this total includes children (not yet of age for formal membership) and persons who attend Protestant worship services but who have not yet made a formal commitment to the church. Brazil has the largest number of such people - 1,763,142.

It was also revealed that Protestant groups now maintain 297 hospitals and clinics; 47 publishing plants; 224 religious bookstores; 244 Bible schools and seminaries; 7,592 mission-aries; and 19,371 native Protestant pastors.

- South of the United States are some 20 independent nations, plus several colonies of foreign powers. The Island nations have some 15,000,000 people; Central American nations with 45,000,000; and South America with 130,000,000. Brazil, Mexico, and Colombia contain more than half of all these people. Of the grand total of people, about 20,000,000 are Indians and another 40,000,000 are 'mixed-Indian'; thus, about one third of Latin America is Indian. In addition, 750,000 Japanese live in Brazil - the largest colony of Japanese anywhere in the world, except in Japan proper.

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CANONIZATION OF NEW ORTHODOX SAINT - SAINT NECTARIUS. Pictured here is scene of worshippers crowding the Aegean Cathedral to view the Icon of Bishop Nectarios Kefalas, recently designated as a saint of the Eastern Orthodox Church. St. Nectarios is the only Orthodox saint sufficiently contemporary to have been photographed. He died in 1920.

Last November 4th, the solemn ceremony of canonization was held in the tiny monastery of Holy Trinity of Aegean Island, scene of the saint's death. The Holy Synod of the Greek Church sent five of its members to the ceremonial. The Decree of Canonization, proclaiming Nectarios a saint, was read at the service. In this Decree, Patriarch Athenagoras said that the late bishop was a model of virtue, temperance and charity - his life one of holiness.

Following the service at the monastery, Orthodox priests, bearing relics of the saint, led a procession of hundreds of clergy and people over a four mile course to the Cathedral. Saint Nectarios had been well known to the inhabitants of Aegean Island and a number of healings had always been attributed to him by the populace - in fact, the people had long considered him a saint, prior to his being so designated by the Holy Synod.

Nectarios had been a teacher at Rizareious Seminary in Athens; later he had retired to the is

of Aegina, where he had built the tiny monastery himself. Living there he devoted himself to good works, for which he was famed. Altho consecrated bishop of Pentapolis, Egypt, he never served in that office.

- While Orthodoxy has no such terms as 'canonization' or 'beatification' in its terminology, the expression has been used to denote a common meaning to 'western man'. The Orthodox procedure, in proclaiming a saint, has been set forth in AREO (Oct.1961, p.7).



24 PROTESTANT & ORTHODOX CHURCH BODIES STRIVE TO OPERATE IN POLAND.

In Poland, today, there are some 24 'legally recognized' Churches that must continue to function. As Poland is about 92.6% Roman Catholic, little is said in the public press about the struggle of these bodies for survival.

The largest non-Roman body is the Polish Orthodox Church with 413,000 followers, 198 church buildings, 209 clergy. The Evangelical-Augsburg Church has 408 churches, but only 143,350 members and 101 clergy. Methodists have 9,000 members and Baptists have 4,000. The Old Catholic Church has 60 structures and 50,000 members. There are other bodies, not listed here, some greater, some smaller. But, to all, the problem is the same: survival.

The Lutheran Church, now only a shadow of its former self, lost most of its church property thru government appropriation as 'war loot'. The welfare 'relief' shipments of the Lutheran Church (HEKD), in West Germany, are called 'subversive' by the Polish authorities, who say the true object of such German Lutheran shipments is to lay the ground-work to regain the Oder-Neisse territories.

In contrast, however, the government welcomes the relief shipments of the Church World Service, which has sent tons of clothes, blankets, and food to Poland.

Of all the bodies, the Jehovah's Witnesses are most violently hated by the authorities. This

religious group is called a 'secret, world-wide organization' intent on destroying communism. The government claim the sect is ruled from West Germany.

Protestant and Orthodox clergy are educated in the 'Christian Theological Academy' in Warsaw; this academy was built in 1954 and provides three sections: Evangelical, Old Catholic, and Orthodox - the course, for all, is four-years. A degree in theology is granted. Originally, the clergy were educated in theological departments of Warsaw University, but the government felt that there was an advantage in 'isolating' them from other students; hence, the academy in a separate location.

* * * * *

CHURCH HOLIDAYS FORCE REDS TO CONSIDER MORE 'SECULAR FEASTS'. Great numbers of Russians still cling to the observance of religious holidays, according to the Soviet 'Kommunist' publication. In an article by Ivan Kryvylyevyev, it said: 'due to the failure' of all attempts at trying to stop the citizenry from such 'decadent' practices, the government must introduce 'non-religious lay feasts and ceremonies' as substitutes.

'The popularization of new lay ceremonies and rituals can play an important role in beautifying the personal life of Communists only if these ceremonies are colorful and conducted in a holiday atmosphere....thus creating new possibilities for a sensible and attractive way of spending one's leisure....it will also help to satisfy the emotional needs of the people by providing spectacular theater-like events....our new feast days must reflect the whole beauty of the moral, intellectual and atheistic character of our man, who lives in a Communist nation.'

The author then called on the Soviet Youth organizations to make the proposed 'feast days' popular.

* * * * *

ISRAELI CHRISTIANS PETITION FOR 'RIGHT' TO MAKE PILGRIMAGE TO BETHLEHEM. Fifteen thousand Israeli Christians have petitioned for permission to cross the Israeli-Jordan border to participate in the traditional Christmas pilgrimage to Bethlehem.

This represents about one-third of all Christians in Israel. Last year, 10,000 applied for permits, but the authorities restricted the number to only 3,500. The Ministry of the Interior did not deny that a 'fixed quota' would be allowed to pass over into Jordan. A Ministry spokesman did admit, however, that clergy, nuns, community leaders, people over 65 would be given 'priority'.

Eastern Orthodox Christians will leave Israel on Jan. 5th, for Bethlehem, and return on Jan. 7th.

In preparation for the influx of pilgrims, municipal officials of Bethlehem have widened the entrance to the town and also the so-called 'manger-road', that leads to Nativity Square. For the occasion, trees will be lighted in the square (gifts from American cities).

- Greek Orthodox Benedictos of Jerusalem, who recently spent some time in the U.S. and Canada, just returned home last month. His purpose in traveling was to raise funds for the restoration and maintenance of the Holy Places and Shrines of Christendom, over which his Patriarchate has full or partial jurisdiction. As a sort of reminder of the tension that exists between Roman Franciscans monks and the Orthodox and Armenian clergy who often hold a mutual trusteeship of those places, Jordan's Moslem Governor, Daoud Ab Ghazala, was forced to convene a meeting of leaders of these three groups to try and 'work out' an 'intercommunal dispute' on the various 'rights' of each group in Bethlehem's Church of the Nativity. Results of this conference were reported as being 'inconclusive'. The session also discussed a similar problem existing at the Garden of Gethsemane.
- Father Bartholomew, newly-appointed head of the Russian Orthodox Mission in Israel, was just elevated to the rank of archimandrite at a Divine Liturgy in Holy Trinity Cathedral in Jerusalem's New City sector. Patriarch Benedictos, just returned from his travels, presided at the ceremony; many other Eastern churchmen were present, including Ethiopian Archbishop Philippos. (Bartholomew, 35, succeeded the former archimandrite who went to

Moscow last July for a vacation and has not been heard from since. - ED.)

- Father Simeon Naama Nassar, strongly nationalist-minded Arab priest, was designated as pastor of the Greek Orthodox Church of Annunciation in Nazareth by Archbishop Isidoros of Nazareth with the approval of Patriarch Benedictos. Father Nassar's 6,000 parishioners elected, earlier this year, a Communist-dominated community council. Father Nassar's brother, Fuad Nassar, is secretary-general of the Communist Party in Jordan. Criticism of the appointment of Father Nassar was raised as to his 'being pro-communist'; these charges were immediately denied, with vehemence, by the Greek Orthodox Patriarchate, which stressed that Father Nassar was a 'quiet, deeply religious man and far from any party affiliations or activities'. The Patriarchate also said that it was not true that the newly-elected community council was Communist.

DOMESTIC



LUTHERAN EDUCATOR OFFERS REMEDY FOR TEDIOUS COMMUNION SERVICES.
Rev. Dr. Roy J. Enquist, Wittenberg University professor of religious education, Springfield, O., has made the suggestion that the church use laymen to assist at communion services and also to discontinue the passing of offering plates.

The people sit thru interminable communion services, while a single clergyman administers the sacrament to one and all...for practical purposes this is unfortunate...the faith of the church is not aided by methods...which reduce the people to a state of tedium', said the educator. He amplified by saying 'communicant members, approved by the church, be trained by the minister...to administer the cup, read the lessons, and, under certain circumstances, preach the sermon; also, the laymen should carry the chant, if the minister is not musically inclined'.

On offerings: 'the passing of offering plates among the people, during the service, is a distraction from the business at hand...it would be an improvement if the people's offerings were to be placed by them in plates in the vestibule before the service and then brought forward at the proper time for presentation at the altar.'

On the altar: '...it should be pulled away from the wall and be a 'free-standing' altar, at which the minister can be allowed to face the people and come closer to them....too much ecclesiastical introversion develops into ecclesiastical schizophrenia...this split personality in the church is a sign of a sick body....the church must choose between its interest in persons for 'loving in Jesus'...or for 'what it can get out of them'.....when a church is primarily concerned with programs and organization, it will not be able to refrain from manipulating persons for the sake of its machinery...it is clear, at the present time, that the church merely wants to use people, not to help them....thus, many leave the church each year because they are weary of being treated as institutional fodder...'

- In the Orthodox Church, services have always been overly long; to remedy this, to a degree, Greek Orthodox Archbishop Iakovos recently directed that all memorial or commemorative-thanksgiving services, usually held as the closing portion of the Liturgy, should henceforth be held following the dismissal and distribution of antidoron; relatives and friends, who then wish to remain for the special service can do so without all the faithful being forced to remain. In addition, it has been suggested that such services be held in the evenings, so that all interested individuals may attend with a full and sincere heart, not wearied by a preceding, excessively long service. Such effort toward brevity, orderliness, and proper reverence is to be commended. - ED.

- Archbishop Damiano, Camden, N.J., has directed that all Roman Catholic churches in his

diocese will, henceforth, use the 'Dialogue Mass' on Sundays. This Mass is so called from the fact that it calls for increased participation and response from the people themselves. Led by a layman, or cleric, the whole congregation will take all the responses to the priest celebrant, as if it were, in fact, a dialogue with him.

- The Roman Catholic St. Louis Archdiocesan Commission for Sacred Music has, thru one of its members, made a recommendation for the Liturgy, that 'congregational singing of hymns the Protestants know' be adopted in the Mass. 'A hymn sung in english before the Mass starts can get the parish off to a rousing start...let's face it', said Mario Salvador, organist and choir director of the St. Louis cathedral, '...Protestants like to sing.....why not utilize people...to popularize participation at the Mass...'
- Elder statesman, among American Catholic lay commentators, Jerome D. Kerwin said of the Roman Church is really two churches: one of clergy and the other of lay people. He declared the fall of the Roman Church had been primarily due to the decline of the laity from functioning members of the church....for instance, the 'Mass will never be wholly the offering of the people as well as the priest as long as it is unintelligible to the average person'. He said was it 'not bizarre indeed for the priest to read the Epistle and Gospel....and then turn to the people and repeat them in English....if English can be used and abused well, there will be a quickening of Catholic life...' (Professor Kerwin is a political scientist of some renown. - ED.) Kerwin also brought out the point that the Reformation was primarily successful because, at one stroke, it abolished all essential differences between priest and people with the reestablishment of the apostolic doctrine of the 'priesthood of the laity' - in his words: 'Full participation of the laity in the acts of worship and in churchly government came to be the distinguishing marks of the new order.' (If the professor had probed deeper he would have found the Eastern Orthodoxy has always preserved the use of the vernacular, the rights of the laity to participate in the services and in church government. - ED.)
- The Director of Worship of the United Lutheran Church in America has called on the Church to 'cancel all plans for Christmas services this year....at mid-nite on Christmas Eve there should be a simple service of Holy Communion...in place of hymns substitute carols....let us lay aside the trappings of department store Christmas....and the orgy of commercialism....let the Church concentrate, instead, on the Festival of Epiphany, Jan. 6th, the day Jesus was shown to the Magi, (and also the day of His Baptism, originally celebrated as the day of Christmas thruout the early church for centuries.... - ED.)

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LUTHERAN MAGAZINE DEFINES THE WORD 'ORTHODOXY'. In the October issue of 'American Lutheran', the word 'Orthodoxy' is defined at great length; along with the definition the publication has an article entitled 'What a Protestant should know about the Lutheran Church'.

As the publication rightly states: 'the word Orthodox is composed of two Greek words: ortho which means straight, correct; and dokein, which means 'to think', 'to hold a view or opinion'. 'Orthodox then means to hold the 'right view'' The definition then elaborates 'Orthodoxy....is a very great treasure. The more orthodox our understanding of God's revelation in His Holy Word, the fuller will be our understanding of the will of God.....Orthodoxy, then, is a view, an understanding...'

In the article that accompanies this definition, Walter Bouman endeavors to set forth the fact of the Lutheran Church. In essence he says that Catholics consider the Lutherans as 'Protestant', and Protestants consider the Lutherans as 'Catholic'. To explain this paradox, he showed that Lutherans consider their Church only to be a 'continuation of the ancient Catholic and ecumenical creeds'. To do this, in practice, the article emphasizes that the Lutheran Church insists that the Gospel be 'rightly taught in and by the Church'; that the Sacraments be 'rightly administered in and by the Church, as Christ instituted them; that the Ministry is God's gift to the Church; that tradition is a valid guide for public worship; that any ecumenical movement must depend on the two keystones of 'a united confession of the Gospel and obedient administration

- Inasmuch as the word 'Orthodox', which actually denotes a specific 'way of belief', is in common use by many denominational bodies, it should be obvious, with the gradual growth of Orthodoxy in the Western World, that people should actually know what Orthodoxy is. To this end, it would behoove one and all to write to OLOGOS, P.O.Box 4547, Chicago 80, Ill., to obtain a list of simple pamphlets that thoroly and amply explain and delineate exactly what Orthodoxy is. OLOGOS is a non-profit missionary organization, founded in 1949, by an Orthodox priest. Its leaflets, pamphlets, and booklets rate among the best for excellence in religious literature. - ED.

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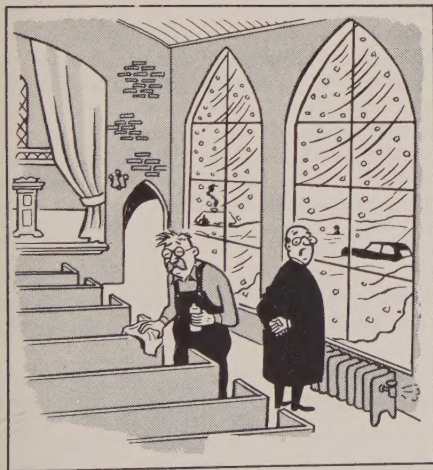
METHODIST MINISTER PREACHES TO A 1-WOMAN CONGREGATION. Twice a month, on the second and fourth Sundays, the Rev. Harry Oldaker conducts both Sunday school and worship services for a congregation of one at Clover Hill Methodist Church, near to Elizaville, Ky.

Miss Ollie Spencer is the steward, treasurer, trustee, custodian, and sole support of the church. The church is located along a narrow, rocky road that borders on the 130-acre farm owned by Miss Ollie. Some 10 years ago the church had 15 members, but the last eight years only Miss Ollie has worshipped in the structure.

Mr. Oldaker is the fourth minister for the congregation and his salary of \$400 a year is paid personally by Miss Ollie. In addition, she contributes \$300 annually for missions, etc., as computed on the percentage basis of the Methodist churches. She also pays a man to cut the grass in the churchyard and cemetery.

The building itself seats 100; it is a white, frame structure. Built in 1856, the church is heated by an old iron stove, stoked by Miss Ollie. The church is carpeted, has a piano, pulpit, and a marble-top table. On alternate Sundays, when there is no service at Clover Hill, Miss Ollie accompanies Mr. Oldaker to the Ewing Methodist Church, where he also is pastor.

Church Chuckles by CARTWRIGHT*



"Looks as though you're it, Quincy. Like to hear a sermon?"



St. Holocaust and St. Barleycorn Church need a stake for the Bingo and Drinking Parlor. Can you swing a little of that our way?

* 'Rev. Tweedle, D.D.', the latest of Charles Cartwright's Church Chuckle books was just published this last Fall by Kregel Publications, Grand Rapids, 6, Michigan. It sells for only \$1.00. Previous titles have been: 'Church Chuckles' and 'More Church Chuckles'.

ROMAN PRELATE OPPOSES 'BINGO', CALLS FOR 'TITHING'. Roman Catholic Bishop J. Pursley of Ft. Wayne-South Bend, Ind., has come out publicly for the instituting of 'tithing' and the eradicating of 'raffles, bingo, bazaars, and carnivals'.

Calling upon Catholics to adopt a 'wider vision', the prelate said that most Catholics 'fail to really understand such concepts as the Mystical Body of Christ and Man's brotherhood in Christ....Unless we realize the need for...cooperation, I am afraid some parishes face a grim future'.

On bingo, raffles, and bazaars, the bishop said it is wrong to 'see children used as salesmen or agents...and I don't like gambling and lotteries as a substitute for straight giving...gambling offers a distorted and erroneous notion of the purpose of giving. It causes people to expect a return, a prize, or a premium...' The bishop did say, on lay participation in the church government, that 'the involvement of the laymen is by itself no panacea....the Catholic church...does not lend itself to the Protestant idea of turning all responsibility for temporal affairs to lay people'.

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U.S. POSTAGE STAMP HONORS CLERGYMAN-INVENTOR OF BASKETBALL. A four-cent commemorative postage stamp was issued last month to mark the 100th anniversary of the birth of the Presbyterian clergyman that invented the game of basketball.

The stamp honors Dr. James Naismith (1861-1939). While serving in the ministry, thru the YMCA Training College, now Springfield College, Mass., he became interested particularly in physical education. Spurred on by the need for 'a new sport', he took two peach baskets and nailed them to the gymnasium balcony; he then formulated a series of rules that, virtually unchanged, govern the game now played in more than 50 countries; largely taken abroad thru the work of the 'Y', the sport has been able to aid the development of clean living and healthy bodies in millions of the world's youth.

* * * * *

GREEK ORTHODOX AND JEWISH CONGREGATIONS DEMONSTRATE GOOD RELATIONS. Members of a Greek Orthodox church, headed by their priest, attended Chanukah services in the Temple Sinai, Stamford, Conn., in an unusual display of interreligious respect and harmony.

Chanukah, joyous holiday that marks Jewish achievement of freedom from Maccabean bondage, is observed Dec. 8th. (The Maccabees had endeavored to force Grecian paganism on the Jews).

To signalize the modern understanding that exists between the Greek Orthodox Church of the Archangels and of Temple Sinai, Father George Poulos presented a stone from Mt. Sinai to the temple officials, on the occasion. He had obtained it on a recent trip to the Holy Land. The stone will eventually be placed in a new temple, presently being planned.

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MINISTER - MAGICIAN 'MAGICALLY' INCREASES CHURCH ATTENDANCE. Rev. R. Horn literally uses magic to get people to come to the 2nd Presbyterian Church, Moorseville, N.C.

Mr. Horn is a minister-magician, who used his magical talents to work his way thru college and seminary; he now employs the same talents to teach church school children and to entertain civic groups.

As a child, Mr. Horn became fascinated with sleight-of-hand tricks. By the time he was in high school he was already performing professionally. At one time he earned as high as \$500 a week and was called the 'most promising young magician in America'.

As a result of his abilities, children, especially, find his 'illustrated' stories most fascinating thru them, of course, he 'pulls' the adults.



IN THE COURTS



ARGENTINE JUDGE AGAIN SUSPENDED FOR REMOVING CRUCIFIX FROM OFFICE. Justice of the Peace Eduardo Nari has been given another six-month suspension from office, by the Supreme Court of Justice, for again refusing to restore the crucifix to his office in the town of Moron, near Buenos Aires, Argentina.

Judge Nari was first suspended last year when he refused to replace a crucifix that he had taken from the wall of his office. His successor, Ramon Baccini, also ignored a similar order and was suspended for four months. Both men belong to the Argentine Socialist Party, known for its anticlerical views.

The controversy brought strong reactions from a variety of sources; Argentine Air Force General Hidalgo Oliva said: 'The Cross is a very holy symbol....we will fight for Christ and His doctrine of love and charity....' Moron Catholic Bishop Miguel Raspanti said that there must be 'immediate reparation for this new and intolerable outrage'.

In obedience to the bishop's demand, Moron Catholics staged a procession, following an evening Mass, that eventually halted in front of the municipal building, where Judge Nari's office is located, and remained there in silence for five minutes.

- In Bangalore, India, the Mysore High Court sentenced a publisher, Henry Rodrigues, to a month in jail, or a \$45 fine, for 'defaming' Roman Catholicism. The judges ruled that the defendant had used 'foul and abusive language' against Catholics and the Church, and was, therefore, guilty of violating the basic, fundamental religious rights of a section of society.
- In Manaus, Brazil, Catholic priests prodded the army into an act of arresting seven missionaries (Protestant) for 'homicide'; the missionaries were accused of 'teaching Christians to poison people, prohibiting them from planting their farms and raising chickens and pigs, and instructing them to burn Catholic churches and break their images'. When these charges were found to be ill-founded, the seven were released; in a period of only three weeks, they were re-arrested - this time for 'violating a law against construction, by foreigners, of permanent houses within 150 kilometers(95 miles) of the Brazilian border'.

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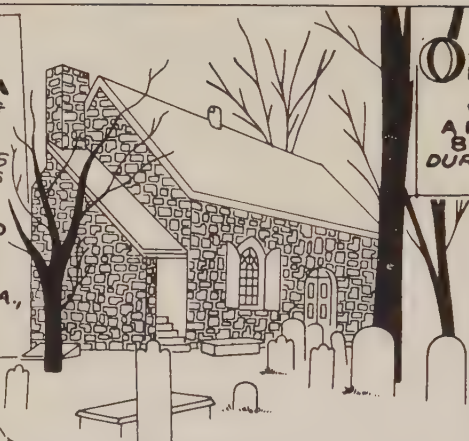
CLERGYMAN CHOOSES JAIL, RATHER THAN PAY FINE. Reverend Maurice McCrackin, anti-segregationist, pacifist, Presbyterian minister, chose to 'serve out' his fine and court costs of \$72.50, rather than pay the Brownsville, Tenn. court on a conviction charge of 'loitering'.

Mr. McCrackin is treasurer of 'Operation Freedom', formed in 1960 to aid Tennessee Negro sharecroppers in obtain civil liberties. He was arrested while endeavoring to aid negroes to register at the polls. In court, when asked how he would plead, he answered: 'I am only plead-

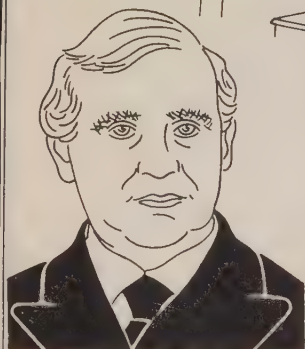
RELIGIOUS REMARKABLES - - - By Scheel

T. M. REG. U. S. PAT. OFF.

The
CUSTOM
OF DECORATING
A CHURCH
WITH
EVERGREENS
AT CHRISTMAS
IS SAID
TO HAVE
ORIGINATED
AT
ST. DAVID'S
CHURCH,
RADNOR, PA.,
IN 1820.



OLD SOUTH CHURCH,
BOSTON, MASS.,
WAS TURNED INTO
A RIDING ACADEMY
BY BRITISH SOLDIERS
DURING THE REVOLUTION.



MARTIN LUTHER
SANG WITH HIS CHILDREN
AND COMPOSED
SONGS FOR THEM,
ONE OF WHICH,
A CHRISTMAS CAROL,
IS STILL SUNG
BY CHILDREN TODAY.



PHILLIPS
BROOKS
(1835-1893),
AMERICAN
EPISCOPAL
BISHOP,
WROTE THE
CLASSIC
CHRISTMAS HYMN,
"O LITTLE TOWN
OF BETHLEHEM."

ST. STEPHEN,
STONED TO DEATH
OUTSIDE
JERUSALEM,
IS CALLED
THE FIRST
CHRISTIAN
MARTYR.



Religious News Service Scheel

GERMAN PRINCE
ALBERT
INTRODUCED THE
CHRISTMAS TREE
INTO ENGLAND
SOON AFTER
HIS MARRIAGE
TO QUEEN VICTORIA
IN 1840.

Religious News Service



A 12-FOOT-HIGH
MADONNA
AND CHILD,
FASHIONED FROM
COFFEE CONTAINERS
AND NEWSPRINT,
DOMINATED A
CHRISTMAS DISPLAY
IN PHILADELPHIA.



The FIRST
CHRISTMAS CARD
OF RECORD WAS DESIGNED
IN 1842 BY A 16-YEAR-OLD
LONDON ENGRAVER'S APPRENTICE,
WHO SENT 100 COPIES
TO HIS FRIENDS.



MEXICAN FAMILIES,
FOR NINE DAYS
BEFORE CHRISTMAS,
RE-ENACT
MARY'S AND JOSEPH'S
SEARCH FOR SHELTER.

School

The MEDIEVAL ART
OF WRITING
TORAH SCROLLS
IS STILL PRACTICED
IN 20TH-CENTURY ISRAEL.



ing for justice, in Africa, India, Cincinnati, Brownsville, and everywhere'.

- In past years, the white minister has refused to pay a major portion of his federal income taxes on the grounds they are used for military purposes. In 1959, he served a six-month prison term for ignoring a summons from the Internal Revenue Service. He has since been suspended by the Cincinnati Presbytery for disobeying the law in ignoring a summons. General Assembly of the United Presbyterian Church in the U.S.A. is expected to act on suspension order at its next session in May. - ED.

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U.S.SUPREME COURT REFUSES TO RULE ON LOUISIANA 'DOGMA' CASE. Refusing to rule on an appeal from a Louisiana Supreme Court decision, the U.S. Supreme Court thus upheld the general principle that 'courts have no authority to intervene in deciding interpretation of religious dogma.'

The case stemmed from a bequest of one Benjamin Rosenberg in 1915, which, in giving a building to the Chevra Thilim Congregation for use as a synagogue, stipulated that it remain a place of Jewish worship according to strict and ancient Orthodox custom. Mr. Rosenberg's heirs brought suit against the congregation's trustees when 'family seating', combining men and women, was voted by the membership in 1949. Segregated seating, a basic tradition of Orthodox Judaism, had always been followed thruout Mr. Rosenberg's lifetime at the synagogue.

The Civil Court of Orleans Parish decided in favor of the heirs; this was upheld by the Louisiana Court of Appeals, but was reversed by the Louisiana Supreme Court; the latter court said that 'it is quite reasonable to presume that when Benjamin Rosenberg made the donation in question, he was aware of the fact that the ancient Jewish religion had, in the past, undergone certain changes, modifications, evolutions in its rituals, forms, ceremonies; it follows that... must have contemplated that such changes would inevitably occur in the future....(in fact).... did not specify, as he should have done, in sufficiently clear, definite, and express terms.... to separate seating)...'. The court continued, in another vein, - 'Congregation Chevra Thilim continues to profess....Orthodox forms....it has an Orthodox rabbi....his views...are to the effect that, altho family seating is adopted, he considers them to be following the spirit, traditions, and procedures of Orthodox Judaism'.

- The membership, as in all things, eventually determine all rules, changes, and traditions; this has been proven countless times thruout history, in all religious bodies.-ED.

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PRISON REJECTS BLACK MUSLIM PLEAS - UPHOLD BY FEDERAL COURT. Federal Judge Oren B. Lewis, Alexandria, Va., ruled that two inmates of the District of Columbia Reformatory at nearby Lorton, Va., were not denied freedom of religion merely because they were forbidden to hold meetings of the Black Muslim sect or distribute sect tracts.

Judge Lewis rejected an injunction against the prison officials. The prisoner's previous petition had also been rejected by Judge Albert V. Bryan, but a hearing had been ordered by the Fourth Circuit Court of Appeals on the constitutional rights basis, due to the applicants.

The petitioners stated that they had been denied access to leaders of their sect, forbidden to hold meetings or wear medals or insignia, placed on bread and water for giving out literature.

Guards stated that the prisoners preached violent race hatred, blasphemed the faiths of other prisoners, cursed the guards, and badgered other prisoners to join their sect.

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'61 U.S. CRIME RATE SETTING NEW HIGH, SAYS FBI CHIEF. The nation's crime rate continued its grim increase during the third quarter of 1961, FBI Director Hoover said.

The first nine months of 1961 represent a 4% increase over the all-time high of 1960 (1960's crime rate had shown a jump of 14% over 1959). An especially sharp crime rise was noted

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the suburban areas (10%).

connection with this rise, 'Family Service Highlights' described 'family break-down' as the number one social problem....destructive as any disease'. Published by the Family Service Journal, the journal stated that 'all problems in human relationships can be traced to today's breakdown in family life'.

Cardinal Cushing, Roman Catholic Archbishop of Boston, said recently that 'gambling is not a sin any more than to take a glass of beer or hard liquor is a sin. It is the abuse that makes gambling evil or drinking liquors an evil'. The Cardinal said this in defense of the Boston police, who had been exposed in a TV documentary, entitled 'Biography of a Bookie Joint'.

Protestant spokesmen expressed dismay over the Cardinal's statement and countered with the thought that 'the purpose of the film was to protect those who want to be honorable; to attract people of integrity to public service; and to see that good predominates over evil in a continuing and powerful way.' Others said: 'if we dilute the moral issue of gambling, we aid crime and corruption...and are well on our way back to the dark ages'.

In New Zealand, the Methodist Conference voted to ask the government to liberalize its laws on adult homosexuality; the conference said it favored legal toleration of homosexual acts between consenting adults.

Relaxing of any laws that allow greater latitude to any form of corruption merely is a sign of encouragement to evil and is often so interpreted by those tending to practice such evils and corruptions. Both the Cardinal and the Methodist Conference were ill-advised in making their respective statements. St. Paul spoke eloquently, giving warning against yielding one's members to filth and uncleanness - Rom.1:21-32 '...their foolish heart was darkened...who changed the truth of God into a lie....women did change the natural use into that which is against nature and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly..... without understanding...knowing the judgement of God...not only do the same, but have pleasure in them that do them.'

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CHRISTIAN BROTHERS' FORCED TO PAY \$3,477,390 TAX ON WINERY PROFITS. In climax to the long dispute between the U.S. Internal Revenue Service and the Roman Catholic religious order of 'Christian Brothers', a total of \$3,477,390 in federal income taxes was set upon as a fair payment of what the winery owed in back taxes on profits prior to 1957.

A settlement has now ended the legal attempts, by the 'brothers', to avoid taxation on the basis that the 'winery' was an 'integral part of the Catholic Church and, therefore, exempt'.

Last July, Federal Judge Halbert ruled in favor of the government, as regards the law suit that 'brothers' had filed to recover taxes paid under protest for 1951-52, 1955. In that decision, the judge made it quite clear that 'every church is obviously a religious organization, but....is every religious organization a church?.....operation of 'chapels', incidental to the principle activities, does not make a 'church'....the tail cannot be permitted to wag the dog....a winery is a winery, not a church'.

The winery of the Christian Brothers is one of the nation's leading wine and brandy producers. - ED.

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MARRIAGE OF BLOOD RELATIVES PERMITTED BY AUSTRALIAN LAW. Senior Justice Alfred Dovey of the New South Wales Supreme Court, invoking for the first time Australia's federal Marriage Act, gave permission for a man to marry his dead brother's daughter.

Les Eisner, 56, and his niece, Mrs. Helene Bohackek, 36-year old widow, were petitioners

in the case. Both are Jews.

In handing down his decision, Justice Dovey said his 'most important reason' for permitting wedding was evidence given by experts that Jewish religious law permits marriage between certain blood relatives. At the same, he noted that non-Jewish religious organizations had expressed the opinion that such marriages would be impossible under Christian religious law.

- Deut. 25:5: - 'If brethren dwell together and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger; her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her'.

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COURT OVERRULES SECT. YOUTH GETS BLOOD. In Atlantic County, N.J., Judge George T. Naame directed that necessary blood transfusions be performed for the 'protection of life and health' of nineteen year-old Lawrence Turner.

The teen-ager, from a family of Jehovah's Witnesses, has a blood condition (sickle-cell anemia) from which the physicians told him he would die, if he did not receive transfusions. The youth agreed to the necessary steps, but his father said 'no'. The hospital authorities asked the court to permit the transfusions, in spite of the father's refusal. After hearing the testimony of the physicians, the judge stated: '...the court may interfere with religious scruples for the protection of life and health. Altho the youth is not of age, yet I feel he has become emancipated to practical purposes and has the right to make his own decisions'.

- In Albany, N.Y., Supreme Court Justice Schirick recently awarded 3½ year-old Michael Battaglia to his mother, in the granting of a divorce from her husband, Mario. In 1958, the mother had lost custody, when she declared, as a Jehovah's Witness, that she would not allow the child to receive a blood transfusion, if it were ever needed. In reversing the decision, Judge Schirick said: 'It is her constitutional right to embrace the religious faith of her choice. I am convinced her chosen faith would not prevent her from devoting the necessary care and attention to the child....while a conflict could arise at some future time....this is not now an issue and may never be....if such a circumstance ever did arise the court could then intervene....'

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PORTUGAL RELEASES 4 METHODIST MISSIONARIES. After three months arrest, and confinement in jail, four Methodist missionaries were freed by the Portuguese government. They had been held for allegedly 'conniving with terrorists' in Angola.

On release, all four denied all charges of the Portuguese government. They said that the war in Angola is due to the fact that the 'Africans are rebelling against deplorable conditions that have existed in Angola for 500 years.....we were imprisoned because the Portuguese needed a 'scapegoat' to explain the violence and unrest in Angola.....we were jailed because of jealousy....we showed up the weakness of the Portuguese....the Portuguese are afraid of education, because it leads to independence and a better standard of living...this is where we are a thorn in their flesh...'

- It is of interest that Portuguese law permits imprisonment of suspects for up to six months while evidence is collected against them. - ED.

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CLERGYMEN HELD GUILTY FOR PROSELYTIZING IN GREECE. The Rev. George Kotsaris, 47, a Seventh-day Adventist minister in Patras, Greece, was found guilty of proselytizing by the Court of Appeals; he was given a 40-day suspended sentence.

Last September, he had been acquitted by a lower court. The charge against Rev. Kotsaris had been that he had visited a number of families, in an Orthodox parish, 'to change their religion'.

”; as such, he was charged with proselytizing, which is outlawed in Greece.

Thessalonika, Greece, two Jehovah’s Witnesses were sentenced to 45 days in jail, fined \$68, and placed under police supervision for six months thereafter; they were convicted of proselytizing of an Orthodox believer by the name of George S. Pappas.

In Katerini, Greece, police have ordered Rev. Argos Zodiates, Greek Evangelical Church, to leave Greece Jan. 24th, when his visa expires. He is pastor of the Katerini Evangelical Church, which has a membership of 650 families - it is the largest Protestant parish in all of Greece. He is also the brother of Rev. Spiros Zodiates of New York, sec’y. of the American Mission to Greeks and a Baptist minister. Last September, Spiros won a two-year legal battle in Greece to gain the right to use the title ‘Reverend’ before his name in Greek publications. (AREO, Oct. 1961, p. 20)

Two leaders of the Jehovah’s Witnesses were sentenced to five years imprisonment in the Soviet for ‘illegal activities’. The court of the Ukrainian village of Veluki described the two men as ‘parasites who distributed, among the village population, literature that had been smuggled in from Jehovah’s Witnesses headquarters in Brooklyn, N.Y.’

Suppression and persecution only aggravates, never heals. - ED.

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COGE RULES THAT PROTESTANTS MAY ADOPT CATHOLIC CHILD. Judge W. Little, Ontario, Canada, ruled that a 4-year-old Roman Catholic boy may legally be adopted by the Protestant foster parents, who reared him since he was 23 days old.

The decision is unprecedented in Ontario Province, where inter-denominational adoptions are violently opposed by the Children’s Aid Society.

Judge Little, however, pointed out that to decide otherwise ‘would be to put a religious tag on the word justice - which its very meaning denies’. He, therefore, awarded the boy, Joey, to Mr. and Mrs. Oliver Lamb of South River, who have been fighting for three years to adopt him legally.

The Lambs had taken the infant four years ago, as a foster child, because there were not sufficient Catholic homes available. Later, they initiated legal proceedings for adoption. The judge recognized the fact that the child had never known any other parents and that neither common sense, humanity, nor justice would indicate any other course for him to take. He said that only if the applicants had been proven to be ‘atheists or agnostics’ would he have ruled in an adverse fashion against them.

Roman Catholic Bishop Webster immediately issued a sharp criticism of the judge and demanded an amendment to the Ontario Child Welfare Act to forestall any such similar decisions in the future. The bishop did not answer a question as to whether he would have objected if the case had been one of a Protestant child being adopted by a Catholic family.

The Manitoba, Canada, legislature recently passed an amendment to their Child Welfare Act that will henceforth allow the natural mothers, in releasing children for adoption, to stipulate that they do not mind what religion the children are taught in their new homes. In addition, the amendment provides that the mother has, also, a second option - she may list a second religion, as satisfactory for the child, if no home is available for the child with foster parents of her own religion.

In New York, the Appellate Division ruled that three children could remain with their natural mother, a Lutheran, even though she had agreed, in a pre-marital wedding contract, to rear them as Roman Catholics. The mother, Ruth Begley, received permanent custody of the children, on the ground that her agreement was unconstitutional. The court, however, evaded the constitutional issue, in its decision, referring rather to the aspect that the mother could ‘better serve’ the children. Mrs. Begley’s attorney showed in court that the mother had been forced into the pre-marital pact under ‘duress’; she was pregnant, and the un-married father refused to marry her unless she agreed to the religious

contract. Rather than have her child born without a name, she agreed.

- In New York, a mother was held in contempt of court and fined \$250 for violating a 'custody agreement', in which she guaranteed to raise her son as an Orthodox Jew. The mother, who is divorced from the father, has since remarried and has become a Christian Scientist. The natural father instituted action to force the mother to fulfill her 'contract'. The 12-year-old son, in testifying in court, stated he did not want to receive instruction in Judaism, but desired to become a Christian Scientist. The Judge ruled that the mother had influenced the child and had 'wilfully and deliberately violated the terms of the agreement and decrees of the court'.

- In Israel, a young Jewish mother had her child taken from her by the State on the basis that since she was unmarried she could not provide a 'proper home'. In Israel, the Jewish Religious Law acts as State Law in cases of this sort. The mother, and the Arab father, wanted to be married, but the State forbids civil marriages. Religiously, they cannot be married and still retain the child, because Jewish Law says that the child of a Jewish mother is a Jew, whether the mother likes it or not. The mother, Yaffa Ajami, is now considering converting to the Moslem faith, marrying in the Moslem ritual, and then raising the child as a Moslem. (According to the Jews, Abraham should have had Ismael, son of Agar, taken from him, because of having two wives and an 'improper home'. - ED.)

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ROMAN PRIEST DEMANDS ISRAEL CITIZENSHIP ON 'NATIONALITY BASIS'. The Israeli Supreme Court must decide the problem posed by a Roman Catholic priest's demand for citizenship in Israel.

Father Oswald Reifeisen, whose parents are Jewish, petitioned for automatic citizenship, which is guaranteed under Israel's 'Law of Return' (see above story on Jewish mother). This law gives citizenship to Jews (*a Jew is anyone born of Jewish parents-ED.), upon their arrival in Israel. Non-Jews must wait five years for citizenship application.

While the government rejected the priest's request, the priest stated: 'I consider myself a Jew, but, at the same time, I believe in the Christian and not the Hebrew Faith'. He clarified by further showing that the status of a Jew was determined by the Constitution, whilst the matter of Faith was that of a Hebrew, not a Jew. (Hebrew being a Faith, not a nationality.-ED.)

- Father Oswald is a refugee, who became a Catholic while hiding in a Polish monastery to escape the Nazis. He is presently stationed at a monastery in Haifa. If the Court decides that a 'practicing Christian can qualify as a Jew, by nationality', then the door is open for the 'Jewish mother' (above article) to be a Moslem, as well as a Jew. This will then, once and for all, set a line of demarcation between being a 'Jew', and being a 'Hebrew'. - ED.

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REFORM CANDIDATE OF 'CRUSADING PROTESTANT CLERGY' WINS ELECTION.

George Ratterman, a Catholic reform candidate, who was chosen and supported by crusading Protestant clergymen, won a smashing victory at the polls in Newport, Ky., in his race for sheriff of Campbell County.

Ratterman had been 'framed' only two months ago, by the 'underworld' of the surrounding area, but was cleared with the support of the Newport Ministerial Ass'n. He is a former professional football player and a star from Notre Dame.

The Ministerial Ass'n. campaign against organized vice and corruption has presently resulted in some 258 indictments against police, local government officials, and corrupt elements in Campbell County. Even the Commonwealth's Attorney, Wm. J. Wise, was investigated by a special Grand Jury, which filed the report that: 'He does not make full use of his abilities and powers in all instances involving gambling and other vice conditions...we believe that his office has the power to curb the widespread nature of vice operations in his county'. His removal from office is being sought by the Ministerial Ass'n. on the basis of 'neglect of duty'.

Wheeling, W.Va., is the scene of a developing action by the Wheeling Ministerial Ass'n. to cope with the 'evils, which have degraded' the city. The ministers have warned the city government to clean-up the 'open, flagrant violation and disregard of the laws against vice, gambling and illegal sale liquor, which is so general as to have become general knowledge'. (Only the clergy can truly spearhead the cleaning-up of the various areas, where crime and vice abound; it is their duty to be guardians of public well-being, because the corruption of public officials is too wide-spread to ever expect a true or honest effort in that direction.ED)

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OREGON COURT BARS FREE TEXT-BOOKS FOR PAROCHIAL SCHOOLS. Oregon's Supreme Court has ruled as unconstitutional a 20-year-old law that authorized public school districts to provide free textbooks to parochial schools. The decision was by a 6 to 1 vote.

The ruling reversed a decision made in May by Circuit Court Judge R.M. Holman that upheld the constitutionality of the law. Judge Holman had based his decision on the *Everson Case*, in which the U.S. Supreme Court had ruled constitutional the use of public transportation for parochial school pupils. Judge Holman, however, had prefaced his decision by saying: 'anything that assists a religious sect to conduct a separate school, where all instruction is permeated with religious overtones, is an aid to religion.....however,.....I am bound by the U.S. Supreme Court decision.....'

About half of the States furnish transportation, in some form, to parochial students; only three States, however, are still furnishing text-books: Mississippi, Louisiana, and New Mexico. It is to be hoped that these three will now return to the the American principle of democracy and abandon their present practices. - ED.

In Toronto, Canada, a new text-book, entitled 'Seed and Harvest', is arousing a storm of controversy. Labelled as 'pure...doctrine', critics said it was 'creating a.....state religion in Ontario'. (The Ontario Dep't. of Education permits 2½ hours of religious instruction a week, in the school system; for those parents who disapprove, the schools will 'release' their children from those classes. Such educational practices are certainly foreign to the customs of North American democracies and should be abandoned, no matter who is the recipient of the practices.-ED.)

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OKLAHOMA JUDGE PROHIBITS TRANSPORT OF PAROCHIAL PUPILS. District Judge Albert Hert, Okla. City, Okla., ordered a permanent injunction against the Midwest City School Board, ending a five-year practice of providing school bus transportation to pupils of the Catholic school.

Judge Hert said there was no federal question, no statutory provision, nor any resolution of any official governing body involved. He said the constitutional provision involved in the Oklahoma Supreme Court decision in *Gurney vs. Ferguson* 'must apply'. That 20-year-old decision held: 'No public money or property shall ever be appropriated, applied, donated, or used, directly or indirectly, for the use, benefit or support of any sect, church, denomination, or system of religion, or for the use, benefit, or support, of any priest, preacher, minister, or other religious teacher, or dignitary, or sectarian institution as such.'

In Tulsa, Okla., parents were barred, in a ruling last month, from enrolling their parochial school children in public school remedial reading instruction classes.

In Jefferson City, Mo., parents of parochial schools were advised that, on a statewide basis, no free transport will be allowed for their children, as it is forbidden by the constitution. The ruling was handed down by the Governor and the Attorney-General, last October.

The Alaska Supreme Court, recently, rendered a decision that public school bus transport cannot be subverted to the use of parochial students. By a margin of 2 to 1, the court struck down a state statute that had extended the transport to such students. In its ruling, the court dismissed the 'child benefit theory' advanced by the U.S. Supreme Court in the 1947 *Everson*

decision.

- In Denver, Color., the State ordered all school districts to cease from any transport of parochial students or face a loss of state aid. The authorities, in their ruling last month said such 'aid' was illegal, even if compensation is paid by the parochial schools.
- In North Dakota, the Lisbon school board was informed by the State officials that their practice of transporting parochial students was illegal. The school board is now obeying the
- Last September, the Roman Catholic Diocese of Providence, R.I. demanded State funds for use in purchasing textbooks for parochial school uses. State Commissioner of Education Michael Walsh, forwarded the matter to the State Board of Education, whose 'chairman' 'Father Cornelius B. Collins'. The appeal was based on the slogan 'for the common good of the country'. The applicant diocese did say, however, that regardless of whether they received the aid, the schools would remain unaffected and would 'continue to operate, with or without aid'. (*Since the schools can 'operate, with or without aid', it is perfectly apparent, that they don't need the aid and, hence, it should not be granted to them.-ED.)
- Last February, the U.S. Supreme Court upheld the constitutionality of the transport of parochial students, in the State of Connecticut. The decision was by a 7 to 2 majority, and was granted on the basis of 'want of a substantial federal question'. The case, which was not actually heard or studied by the Supreme Court, involved a local township in Connecticut that was transporting some 217 students of a Catholic school, as well as 1,481 public school students. The plaintiffs contended that the State was giving direct aid to the conducting of 'religious' enterprise. They also charged that the practice contributed to a growing 'disharmony' among the students, because of this religious variation in a democratic land.
- The summation of all this is: there is 'apparently' no federal question involved, but the individual States must work out the problem on an individual basis. - ED.

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CONNECTICUT BIRTH CONTROL CLINIC CLOSED BY POLICE, TWO ARRESTED. In a move by public officialdom, police moved-in on the New Haven, Conn., Planned Parenthood Center and arrested Mrs. Estelle Griswold, executive director, and Dr. C. Lee Buxton, medical director. Placing the two under a \$100 bond, the New Haven prosecutor, Julius Maretz, closed the clinic and ordered a court hearing, according to Connecticut's 82-year old anti-birth control law.

Commenting on her arrest, Mrs. Griswold said that, altho the Planned Parenthood Center was closed, contraceptives could be purchased 'in almost all supermarkets and drug stores' in Connecticut. Dr. Buxton, who is also chairman of the Yale University obstetrics and gynecology department, said 'it is very disappointing not to be able to aid patients, who need medical advice...'

- Last summer, the U.S. Supreme Court evaded the issue of this particular State's law, by refusing to rule on a case, because there was no 'injured party' and 'no arrests'. The justices, who voted 5-4 against considering the case, indicated that the Connecticut law was 'mere dead words' and 'harmless empty shadows'. (Apparently, the New Haven prosecutor didn't like being called an 'empty shadow'.-ED.)
- Fowler F. Harper of the Yale Law School said that anyone who would bring 'criminal action' against the clinic's officials would be doing a 'community service'.

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CHURCH TRUSTEES RULED NOT LIABLE IN INJURY SUIT. The Ohio Supreme Court upheld the decision of a lower court that exonerated trustees of a Catholic church from personal damage liability. By refusing to hear the appeal, the high court automatically accepted the lower court judgement that immunity of charitable institutions extends to officers and trustees.

The case originated when Anthony Latell of Girard, O., filed suit against the trustees of St. R. AMERICAN REVIEW OF EASTERN ORTHODOXY

man Catholic Church in Girard and against Bishop E.M. Walsh of Youngstown, O., for injuries suffered in a fall over a guard rail on the church steps in 1956. Latell sustained a broken neck and was hospitalized for a long period.

The Arkansas Supreme Court ruled, last month, that a charitable hospital is not liable for damage to a patient on grounds of negligence or for breach of contract, between hospital and patient. In a split decision, the court affirmed Garland County Circuit Court in a dismissal of a \$386,000 damage suit against Sisters of Mercy, St. Joseph's Catholic Hospital of Hot Springs. Sanders Helton, who lodged the suit, charged that his daughter, Sharon, suffered permanent injuries in 1959 when a hospital employee negligently injected sodium hydroxide, instead of sodium iodide, into her bladder. The court held that charitable hospitals are not liable for damages caused by negligence, but that the individual alleged to have caused the injury is not immune from a personal suit, nor are any insurance companies that might have issued a liability policy applying to the situation.

In these days, it is peculiar that the courts do not penalize charitable institutions that fail to carry full liability insurance for just such contingencies; such policies are not prohibitive in cost and failure to carry such policies is prima facie evidence of neglect on the part of the institution. - ED.

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TORNEY CHALLENGES CATHOLIC CONCEPT OF 'ETERNITY OF SOUL'. A prominent San Francisco attorney has filed a suit in Superior Court, California, which challenges the Roman Catholic concept in the eternity of the human soul.

Terence Hallinan entered suit on behalf of his 22-year old son, Terence Hallinan, who was assigned a quarter interest in the claim of the decedent's grand-nephew, who had received nothing under the terms of the will of an 81-year old businessman, who died last August.

According to the suit, the businessman's will indicated he was of unsound mind in leaving his \$100,000 estate to 35 Catholic charities. As Mr. Hallinan stated: the decedent entertained a morbid fear that, upon his death, his soul might be consigned to Hell - or that it would not enter Heaven except after a long and painful stay in Purgatory'. These beliefs, maintained by Mr. Hallinan were based on arguments, 'statements and misrepresentations' of Catholic clergy. There is no such thing as a 'soul' in the sense set forth....therefore, the bestowal of gifts upon the Church cannot and does not procure for the individual any merit or standing which will insure the immediate or ultimate entry of the fictitious soul into a fictitious Heaven, nor the release of any person from the equally fictitious Purgatory'.

A case in point concerns a mythical story of a soul that had migrated to heavenly abodes, where it mingled with the masses of other souls; as it wandered, it came to a high wall that ran endlessly into the distance. Curious, the soul mounted a towering tree and surveyed the far side, which, to its surprise, was identical in everyway and peopled by great numbers of souls. Descending, the curious soul inquired of a passing angelic messenger as to the purpose of the enclosure. 'Shhhh', exclaimed the angel, 'they are Catholics and they think they are the only ones here'.

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SUNDAY 'CLOSING LAWS' DECISION TO WREAK HAVOC IN HUMAN RELATIONS. A U.S. Supreme Court decision, of last spring, 'upholding' the Sunday 'closing laws' of the various States involved, has laid the ground-work for future 'coercive' State laws against minority groups, according to a prediction in an editorial of the 'Washington Post'.

Highly critical of the 6 to 3 decision of the Supreme Court, the Post said that religious groups, by their zeal for new and more restrictive measures, will spawn a spate of new 'blue laws', which, by their very nature, will work havoc in human relations because of their motivating religious impetus.

The Post warned its readers that unless the States observe carefully the words of Chief Justice

Warren, the Court, in turn, will be swamped with a rash of new constitutional legal tests. (The words of Justice Warren were, in part: 'We do not hold that Sunday legislation may not be a violation of the 'establishment' clause if it can be demonstrated that its purpose - evidenced on the face of the legislation, its legislative history, or its operative effect - is to use the state's coercive power to aid religion'.)

- The General Conference of Seventh-day Adventists said they would suffer from 'stepping up enforcement of Sunday laws', but, 'our choice as good citizens and honest Christians must be to endure that hardship'. The Adventists further said: 'as much as one may want to call Sunday laws social or recreational, instead of religious, as one member of the Court suggested, we can hardly escape the fact that they discriminate against one religion while favoring another'. (Justice Frankfurter had set the 'key note' in his opinion, which stressed that the object of the 'closing laws' was to give 'an atmosphere of entire community repose'.)
- Little Rock, Ark., following the decision, immediately recommended 'sterner and stricter Sunday 'closing laws'; as a result, the City Manager Board will establish the scope of ordinances to cover the new philosophy.
- Eastern Orthodoxy has never held to strict 'no work' attitudes on Sunday. Jesus not only healed on the Sabbath (for which he was condemned), but also harvested grain for construction, on the Sabbath. The basic Orthodox attitude and philosophy is inherent in good sense and practicality. Take, for instance, the article in 'Christian Century' for Oct. 18, 1962, entitled 'Cretan Diary', the author, Geoffrey Murray, tells of the activity of the Orthodox Church of Crete. In his words: 'the Church...has been toiling to meet its peoples' social needs...I write 'toiling'..., because bishops and priests alike are dripping with sweat from every pore as they pursue this task.....Bishop Irenius of Castelli.....energy is startling; he had spent the...day with his people...manhandling 400 bags of cement up a ladder.... It was a blazing hot day and a Sunday - fact which I emphasize to indicate the church's attitude to work. With them, as with the monks of old, to work is to pray, and it is neither heresy nor Sabbath-breaking for a bishop and his priests after worship to engage with the faithful in manual labor undertaken cooperatively for the common good....' (Justice Douglas apparently had the right 'feel' of the true philosophy of Sunday obscurantism - he would have declared all such laws as unconstitutional, an abridgement of religious freedom. In his words: 'I dissent from applying criminal sanctions against any of these...since to do so implicates the State in religious matters contrary to the Constitutional mandate'.)
- It should be mentioned, in closing, that the Christians were the first to oppose a recent edict of the Egyptian government that declared the Moslem 'holy day' of Friday to be a 'day of rest' and the day for 'closing laws'. - ED.

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'WHAT IS A CHURCH?' - LIQUOR BOARD MUST DECIDE. The question of 'what is a church' arose when a would-be tavern operator in Marion County, Indiana, was barred from obtaining a liquor license, because the location was within 150 feet of a 'church'. The Indiana Alcoholic Beverage Commission must make the definition and decision of 'what is a church'.

Marion County Liquor Authority had sided with the tavern in saying that the 'church' was not a 'church', but only a residence. Pastors, Rev. & Mrs. Jess Worland, of Quietness Christian Spiritualist Church, however, say they have a congregation of 200 and that two rooms of the house are devoted to worship services.

The State Liquor Authority over-ruled the County Authority. The tavern applicant then asked for a definition of 'what is a church'. The Indiana Alcoholic Beverage Commission was thus brought into the case; they asked the State Attorney General, who, in turn, ruled that the Commission must act as judge and jury and make its own decision.

- The decision is yet to be rendered. - ED.

Continued from page 2 -)

the reading of Patriarch Alexei's message, Archbishop Nicodim relayed the proclaimed feeling of the entire Russian Orthodox peoples; in part, the message said: '...world peace is the basic problem of the times. The World Council, and the denominations that compose it, can and must manifest the high principles expected by Christian society....'

In another series of messages the following thoughts were highlighted:

Bishop Noth, Evangelical Lutheran Church of Saxony, - 'Jesus Christ is not the Light of a race, a class, a culture, or a period. He seeks out darkness where it is to be found...pious words being no substitute for expert efforts....'

Archbishop Harrar, Ethiopian Orthodox Church, - 'Christian groups, thru misplaced enthusiasm, seek to draw away members of other Christian bodies, into their own fold. They think that this kind of sheep-stealing is part of legitimate missionary work. Such un-Christian elements in proselytizing should be redirected to the true purpose of aiding 'nominal members' to become living members of the Church. This can be done by challenging the member of each Church to a deeper loyalty and sacrifice, and not by tempting them to disown their parent Church and its traditions. What happens is that such hostile interference, by misguided enthusiasts, causes the victim of such proselytizing to not only disown his own parent Church, but also Christ Himself....Africans are also tending to throw away religion, when they throw away colonial rule...there is grave danger of Christianity being given up as a white man's religion, unfit for Colored races...'

Rev. U Ba Hmyin of Rangoon, Baptist, - 'Let the Church make a radical break from purely Western ways of thought, and do, in the Asian lands, what first-century Christians did in the Greek world. Our divided condition is partially due to the historical ways in which the Gospel came to us. Now, these divisions, can no longer be excused on historical grounds..'

Archbishop Iakovos, Eastern Orthodox, - 'Unity should cease to be understood as an amalgamation of all existing Churches into one. Unity can be promoted by us, but Union is in God's hands..... we have confidence in the ecumenical movement...we intend to make a positive contribution....'

In other actions, the Assembly ratified the 'integration of the WCC and the International Missionary Council', thus bringing together two of the main forces of world-wide non-Catholic Christianity. From this merger, a new WCC division, called 'Missions and Evangelism', was established. (*An official definition of 'proselytism' was here put on record, also: 'the placing of the success of a Church above the honor of Christ, and of the seeking to advance one's own cause by bearing false witness against another Church and substituting of self-seeking for love of individuals.-ED.)

Approval of a detailed plan for Christian unity was also given. The plan calls for 'interlocking' communities of Churches which recognize one another's members and clergy and allow joint participation in communion. This was suggested as a means of avoiding the 'super-church', with its top-heavy ecclesiastical organization. In connection with this, more than 1,500 attended the first official WCC communion service; it was celebrated according to the Anglican ritual. 'baptized communicant members of Churches' were invited to partake. (Eastern Orthodox and some Lutheran delegates did not participate in the actual communion.-ED.) It was noted, however, that the Metropolitans of the Mar Thoma Syrian Church of Malabar and Orthodox Syrian Church of Malabar did participate as officiants.

In elections, the Central Committee was enlarged to 100 and the Executive Committee to 16. Eastern Orthodox are now members of the executive arm.

By the Russian Patriarchate, it was announced, had donated a 'substantial' gift toward the cost of new WCC headquarters building in Geneva. (Unofficial sources estimated the gift to be in the neighborhood of \$200,000.-ED.) It was also revealed that the Greek Orthodox Church was giving the marble to be used in the headquarters chapel and other areas of the building.



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